North Bi Northwest

April/May 1991
The Newsletter of the
Seattle Bisexual Women's Network
Volume 4, Number 2

The New Queer Erotics of Butch and Femme

by Kathleen Bennett

Last year I had an erotic encounter with a beautiful woman. If you were to ask me whether she was butch or femme, I would have answered that she was definitely femme. Her body type, dress, and the way she wore her hair were all very much what our culture would call female. I would not, however, have said that she was feminine in the traditional patriarchal sense that expresses powerlessness. Rather, her appearance made me think of the inherent strengths of the female archetype. As our seduction progressed, I noticed that I was making all of the "active" moves. This took my by surprise, since I consider myself to be very cautious in sex, usually saving my come-ons until I am sure that the other person is interested. What I realized was that she was actually in charge, as much if not more than I was, but she was expressing her receptivity in a very subtle way that was inspiring me to push my usual limits.

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I learned something then about my own sexual style, and about the true nature and power of what we call role-playing. I had met up with a femme, and was acting more butch than I had ever considered I could. This contrasted greatly with the games I would occasionally play with my male lover, where I would play up the feminine sensuality of my own body, wearing elegant lingerie and acting the exhibitionist. The power I got from being this way with him went right along with the assertive, dominant role I usually assumed in our long-term erotic life.

What are we talking about when we talk about butch and femme? Usually, the terms refer to a public expression of a more masculine or more feminine style of dress; they are also often used (as I used them above, in my own story) to describe a private expression of complementary erotic "styles."

Butch-Femme Fashion

As writers like Ann Bannon and Audre Lorde described U.S. lesbian culture in the 1950's, many lesbians would dress and behave in either a butch or a femme role. These styles were modeled on the mainstream styles of dress at the time-butch women would usually wear actual men's clothing. The dichotomy of style was a critical guide to the selection of lovers: lesbians dressed the roles that they did in order to attract women in the opposite role.

Contemporary butch-femme roles no longer emulate the well-known paradigm of easily distinguishable genders and compulsory heterosexuality. Partly, this is because mainstream women's fashion today incorporates much of what had been traditionally masculine. Any woman has the option, when shopping, to choose between clothes that are functional and simple and clothes that emphasize her body, and even to combine them in various ways. The way a woman deals with fashion today reflects more about what she thinks about her body and what she does with it (e.g., sports, seduction, litigation) than it says about her gender identification or sexuality. How we cover our bodies reflects not only the dominant culture, but also the subculture we identify with (or want to). Even among those, particularly feminists, who claim to avoid role-dressing completely, there is a wide divergence of style, from nondescript student to manual laborer to new age shaman.

An analysis of the new femme style from the point of view of what Nikki

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North Bi Northwest

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SBWN Statement of Purpose

We are a group of feminists working to create a bisexual support network and to promote equality for bisexual people in both the heterosexual and lesbian/gay communities. We regard ourselves as part of the larger sexual minority community, and consider the fight for lesbian/gay rights to be our own. We are dedicated to the right of all people to define their own sexuality, free from any social, political or economic coercion. We seek to provide a safe place for women to explore all aspects of their sexuality. All women are welcome to attend SBWN activities. While we work with men on issues of common interest, our group is exclusively female to keep the concerns of women in the forefront of our work.

The discrimination we face as women and as sexual minorities is only one facet of oppression: all bigotry is our enemy. We stand behind the racial and ethnic liberation movements and the struggle for economic equality. However, in any work we do, feminism and the interests of women will be our central concern.

Calendar

Please note: topics are tentative. Call the bi-phone at 783-7987 to check.

April 4 *Bi Any Other Name* authors read at Beyond th Closet Bookstore 7:00pm

April 8 Newcomers Group 7:15pm

April 11 Bi-Out! and North American Multicultural Bisexual Network planning meeting 7:00. Call the biphone for details.

April 14 Elections and check-in meeting

April 20 Poly-fidelity potluck at the LRC. Call 322-DYKE for more info.

April 22 Newcomers group 7:15pm.

April 28 Topicnight: S/M

May 6 Newcomers Group 7:15pm

May 6 *Bi Any Other Name* authors read at Red and Black Bookstore, 7:30. 322-READ for details

May 6 Newcomers Group 7:15pm

May 11 Support/check-in meeting 6:00pm

May 18 Poly-fidelity potluck at the LRC. Call 322-DYKE for more info

May 20 Newcomers Group 7:15pm

May 26 Support/check-in meeting. This is also the weekend for the Northwest Folklife Festival. Call the BiPhone for information about the traditional SBWN "meet us at the International Fountain at Folklife" farce.

June 3 Newcomers Group 7:15

June 30 Gay/Lesbian/Bisexual Pride Day! Meet us at the Parade and then after for the 4th annual post-Parade picnic

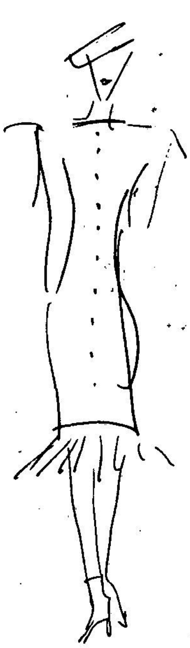
Some thoughts on the Butch-Femme Aesthetic

Opinion by Liz Nania

I used to think a butch was a 'real' dyke and a femme was a closeted dyke or an (out or closeted) bisexual woman. I also thought "authentic" butch-femme was a charming and oppressive 1950s phenomenon, a stage to be passed in order to grow into mature, feminist lesbian relationships. But when I expanded my social circle beyond my crowd of urban-androgynous-anarchist-punk-dykes and bi's, I found that there are still butches and femmes around, and plenty of 'em. My biggest surprise was the femme aesthetic, which didn't have to appear super-femme, coy or closeted (although it could include any of those.) And I found you could still be queer and femme! I had associated femme-ness with straight identification to the *n*th degree, and I believed that being femme was tremendously uncool in the "community." Guess I was only looking at a very particular segment of the community, my little radical punk corner.

When I was in my twenties I tried for years to look as androgynous as possible; short hair, t-shirts and jeans, sneakers and boots, leather jackets. Sometimes I'd wear tacky '50s housedresses (with workboots or course) and orange eye make-up, and I've always had a weakness for junk jewelry. However, I made sure at all times that my "feminine" appearance was high camp, a play on traditional femininity, because wearing "girl's" clothes would make me feel weak and powerless and low-status. I don't talk tough and I don't play rough, so I felt my only refuge from perceived femininity (read: powerlessness) was through appearance. But you know, it never worked! (Except, of course, in the straight world, where they're more easily fooled! There, any woman who doesn't shave, pluck or diet is surely not a "real" woman.") Anyway, I was never butch enough to be cool, no matter how hard I tried to keep the plastic jewelry in check.

Looking back, I now feel this kind of social pressure borders on misogyny. It also stemmed from fear of seeming weak, or even being associated with someone perceived as weak, sort of like straight men who are afraid to hang out with gay men. Women who don't look like teenage boys (and that's the vast majority of us) are more open to facing sexist stereotyping from everyone-gay, straight or bisexual. We may hide behind denim or leather or Harley's or alcohol, but we know that our gender puts us at an immediate disadvantage under the patriarchy.

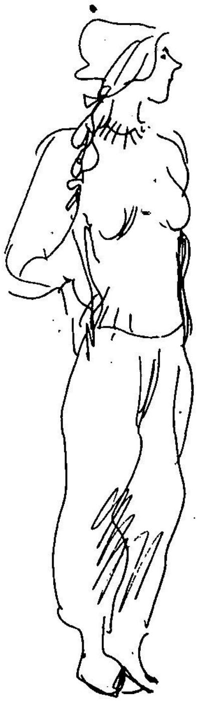


These are survival mechanisms, and sometimes they work for us (with the exception of alcohol). I don't mind any woman using some of these; I love seeing an androgynous woman on the streets, especially in the suburbs where that's still somewhat radical. What I don't like is having other women (or men, needless to say,) attempt to define for me what is or is not acceptable in behavior or appearance. I felt for years that I didn't quite cut the mustard in the gay community since I was bisexual and since I didn't think I looked queer enough. (Obviously there was no "lipstick lesbian" subculture at the time, not that I would have wanted to fit in there, either!) Although I bet many ofus believed butch-femme was dead and/or hopelessly oppressive, so many of us strutted around trying to seem as tough (read: powerful) as possible. And this attitude was anti-femme.

Now, for those of us who *can* do femme in full football drag, this presents a problem. Fortunately, this problem can be solved. I read Joan Nestle's writings on butch-femme in her book *A Restricted Country* and developed a new appreciation for our beautiful diversity; I met some women outside my social circle who not only tolerate, but are attracted to femmes of the '90s; I defiantly wore bright colors (rather than trendy, irreproachable black) and gaudy rhinestones out on the town. Does this sound like a bisexual femme coming-out story? Maybe it is! But I still don't shave, I still wear practical shoes and I can still be the only woman in the bar wearing a skirt.

So what does this all mean? Butch-femme, (or may I say "femme-butch") is alive and well and living in the '90s, although many of the rigid dress-codes and role-codes are gone. Most femmes around here wear pants, most butches can get away with wearing pink, and who knows or cares if either is more passive or aggressive than the other? Few of us would actually label ourselves as butch or femme anyway.

I sure don't believe in playing the hetero-patriarchal game with all its oppressive roles, so you can bet I didn't enjoy the whole new order I found in segments of the queer world with as many unwritten laws as in the straight world. I want to see us accept and enjoy who we are, however we label ourselves. Isn't that what being bi is all about? ❧



On racism and on anti-sexism

Opinion *by Emily Susan Manning*

I am writing both to thank you for sending me your newsletter over the past year or so (which I have very much enjoyed reading) and to respond to several issues raised in your December 1990/January 1991 issue.

To identify myself: I am a European-American intellectual-class feminist socialist bisexual woman involved in a long-term and probably permanent monogamous relationship with a man. I have strong disagreements with 'radical feminism' and with the view that gender is primary, either as a system of oppression or as a liberatory focus.

First on the subject of racism in feminist and lesbian/gay/bisexual movements, and on why it may be that few women of color have participated in SBWN. Lucy Gibson's article entitled 'Racism Workshop' addresses the problem primarily in terms of confronting racism on an individual level and doing outreach to communities of color. Of course, these are important and necessary steps.

But I would suggest that as long as SBWN defines gender as primary, and focuses on gender issues almost exclusively, few women of color are likely to become involved. My own reading and experiences indicate that most women oppressed by class exploitation and racism -- in other words, most women-- tend to see their oppression by class and race as more immediate than their oppression as women. Class and race - not gender - are primary in the view of those oppressed by all three. I am speaking here especially of women in the so-called 'Third World' (the countries underdeveloped by colonialism and imperialism), many of whom actively oppose sexism and male dominance.

For example, the Women's Association of El Salvador states:

> "To be a member of the working class is not the same as being a member of the upper class; to be a North American or European is not the same as being a Chilean or a Salvadoran. We are all to some degree exploited and we all carry the burden of our patriarchal heritage, *but unquestionably our class interests transcend those of gender*. What has a Domitila, a working-class woman of the Bolivian mines, to do with the wife of Abdul Gutierrez, the bloody colonel of the military junta of El Salvador?
>
> ...Our struggle as Latin American women is different from that of women in developed countries. Like us, the latter play a fundamental role as reproducers of labor power and ideology, *but our problems arise fundamentally from the economic, political and cultural exploitation of our people*. Our struggle is, thus, not only for immediate demands, nor is it an individual struggle, nor one directed against men. We seek the liberation of our countries from imperialism, dictatorship and the local bourgeoisie - although we work simultaneously around the question of the specific condition of women and our oppression within the capitalist and patriarchal systems. (1) [Emphasis added]

SBWN states that 'We stand behind the racial and ethnic liberation movements and the struggle for economic equality. However, in any work we do, feminism and the interests of women will be our central concern' (SBWN Statement of Purpose).

Well, since when are racial liberation and economic equality not 'interests of women?" Let's remember that the great majority of women in the world are oppressed, to varying degrees, by racism, class exploitation, and imperialism. We as relatively wealthy European-American women are a tiny minority.

To the best of my knowledge, many, perhaps most, women in the world would define their *primary* interests as access to food, shelter, safe drinking water, decent jobs and freedom from war and repression for themselves and for the men in their families and communities. These issues are primarily related to class and race, not gender. But certainly, they are 'interests of women.'

I assume that by 'the interests of women' you really mean the *specific* interests of women - in other words, women's interests *as women*, or women's *gender interests* (as opposed to women's class interests, women's race interests, etc.). This usage defines the interests of rac- and class-dominant women (in gender liberation first or only) as the interests of all women. Need I point out that this reproduces and perpetuates relationships of dominance and imperialism? In effect, you are dictating to women of color that their interests as women should take precedence over their interests as members of communities of color. (*All* of their interests are 'women's interests').

This usage ('the interests of women' to mean 'women's gender interests') implies a false unity of women's interests, and hides relations of domination and oppression between women. Women have class and race interests as well as gender interests, and even the most cursory examination reveals that while women's interests converge around issues of

I would suggest that as long as SBWN defines gender as primary, and focuses on gender issues almost exclusively, few women of color are likely to become involved.

gender, women's interests are widely divergent around class and race. Wealthy women oppress poor women, notwithstanding the fact that both groups are dominated by men.

(I reject the radical feminist claim that women of dominant groups are powerless and therefore not responsible for oppression. Ask an African-American or Latina woman working as a maid whether her white woman employer is 'powerless').

Your usage of 'women's interests' to mean 'women's gender interests' linguistically marginalizes women of dominated classes and racial groups, however unintentionally. And this usage - typical of radical feminism - appears as a convenient smokescreen enabling the *least oppressed* women to justify their exclusive or primary focus on their own interests rather than on the interests of the *most oppressed* women, as they are defined by those women themselves. Can it come as any surprise, therefore, that radical feminist movements are predominantly white, that many women of color refuse to identify as feminist, or that few women of color participate in SBWN?

(I should stress here that these problems are endemic to feminist movements in the U.S. and Europe, that they logically derive from the radical feminist belief that gender is primary, and that SBWN has done better than many or most feminist groups in visibly articulating support for race and class liberation movements).

I believe that truly making 'the interests of women' your central concern *necessitates* addressing racism and class exploitation as central issues - not only insofar as they affect women, but also as they affect men. (What African-American woman would say that the marginalization and oppression of African-American men in the U.S. is irrelevant to her 'interests' and has no negative effect on her life?) Or to take my argument one step further, if most women - who are also the most oppressed women - prioritize their class and race interests over gender, then perhaps a true focus on the interests of all women means prioritizing the struggle against race and class oppression over the struggle against male dominance.

I absolutely do not mean to suggest that the struggle for women's liberation (*as women*) should wait 'until after the revolution,' so to speak. Nor is this the model employed by the women of El Salvador I quoted above.

I am suggesting that movements for the liberation of women and for the liberation of lesbian, gay and bisexual people should operate within a larger movement which recognizes the centrality, if not the primacy, of race and class liberation. I am also suggesting that these movements, including SBWN, should critically reexamine (and I would hope, discard) the ideology that gender is

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Support Group for

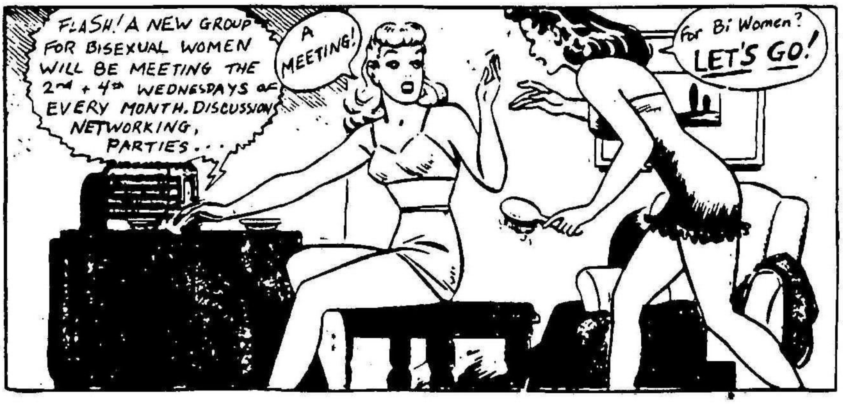
BISEXUAL WOMEN

Wednesday

February 13 & 27

6:30 - 8:00 pm

Community Center 208 W. 13th St.


FLASH! A NEW GROUP FOR BISEXUAL WOMEN WILL BE MEETING THE 2nd + 4th WEDNESDAYS OF EVERY MONTH. DISCUSSION NETWORKING, PARTIES...
A MEETING!
For Bi Women? LET'S GO!

NYABN Info: (212)459-4784

Visiting New York City? Check out the women's bi group there!

Graphic courtesy of Tamara Bower

Final Decision On Transsexuals in SBWN

by Beth Reba Weise

After almost one year of meetings, discussions, agonizing and debate, SBWN has reached consensus on the eligibility of male-to-female transsexuals to be a part of the group. The process began last summer, when we were approached by a women who identified herself as TS who wished to join SBWN.

We first devoted a topic meeting to the issue, inviting three male-to-female transsexuals from the Ingersoll Gender Center to make a presentation on transsexualism. We then scheduled the first of two discussion meetings on the topic, letting everyone share their opinions and feelings on the admission of transsexuals. Both the meetings were heated, with strong feelings on both sides, some women feeling that we had no right to exclude those who identified as women, and others feeling that the experience of being raised female was crucial to being able to emphathize with the issues the come up in our check-in meetings.

At the second meeting preliminary consensus was reached that transsexuals would be allowed to join the group, with some restrictions to be determined at a later time.

One four-hour meeting later, a voting process was hammered out on just what those restrictions would be. On March 31, with 22 members present, the group voted, using a process of elimination to reach as specific a consensus as possible. The results of the vote are as follows:

> To be eligible to join SBWN, a transexual must have lived as a woman for one year.
>
> Transsexuals are free to attend the Sunday night large groups, specifically formed small groups and all mixed social gatherings. They will not be eligible to attend the Monday night Newcomers Group and social gatherings which are defined as women-born-women only.
>
> Transsexuals will be allowed to vote, following SBWN policy.
>
> After one year the policy regarding transsexuals wil be re-evaluated. TS members will not be eligible to vote in that re-evaluation.

The reasoning behind the decisions of the group included keeping the Newcomers Group a safe and non-threatening space for women who are new to the sexual minority community. That group was originally formed specifically to provide a place for women who said they felt threatened and overwhelmed by the overtly political nature of the Sunday night meetings.

The decision to keep the possibility of some social events open to women-born-women on came out of concerns over SBWN's tradition of having women-only slumber parties and hot-tub parties. Many members felt they would feel uncomfortable having those activities become what they perceive as "mixed". There were strong dissenting opinions about this particular portion of the vote. Several women said they felt it was unconscionable to invite someone to join our group but not allow them to socialize with us. Others pointed out that the *only* SBWN social events which have historically been women-only have been the slumber parties and hot-tub parties.

At the end of the voting, only one member felt that she would have to leave the group; she did not feel that what she perceived as "mixed space" would provide the degree of safety she needed in order to open up during check-ins.

The compromise solution which we finally reached was a difficult and painful one, no one got everything she wanted but most members felt they could live with it. SBWN has made a strong commitment to consensus and diversity with this vote, and we hope that the transsexual community will support us in our process and respect the decisions we have made.

Letters

Dear SBWN,

Thanks for having the nerve to print Lenore Norrgard's opinion piece "Are We Still A Women's Group?" simply because the views expressed are extremely controversial.

I am astonished by many aspects of the article, not least by the vitriolic tone in which it is written. I am astonished by the author's apparent lack of interest and investigation into transsexual issues as well as the assumptions about transsexuals she very uncharacteristically allows herself to make. The flat assertion that male-to-female transsexuals are not women but rather men trying to project themselves into an idea of what they imagine women to be is extraordinary, and reduces transsexuality to fetishism. From my understanding, transsexuals do not "become" a different sex, but are sex Y with a sex X body. If a person's conviction is that she is a woman, despite the fact that she lives in a man's body, is so strong that she will suffer social ostracism, invest a considerable amount of time and expense to make her body match her identity, and relinquish the preferred status of being male in this country, I am overwhelmingly persuaded to honor the gender that person considers herself to be.

In addition, I cannot imagine that male-to-female transsexuals are motivated primarily by a desire to "put off the

Letters

continued from previous page

oppressive patriarchal definition of 'Man' " any more than a female-to-male transsexual is motivated by the wish to escape the equally oppressive definition of "Woman." I don't think that people undergo such radical transformations based on theories of social repression, but rather because they must. I did not decide to call myself a bisexual because it is a socially radical or politically correct thing to do.

The author's closing remark about "the boys" being able to take care of themselves is perhaps the most astonishing statement in the article. Male-to-female transsexuals, if anyone, have left the protection of "the boys" in a very profound way. To be born a female in our society may be generally viewed by the mainstream as a regrettable circumstance, but to actively and willfully choose to abandon male status is the ultimate outrage, even more threatening than the existence of gay men to societies that value men and denigrate women. Such a choice undermines the assumption of male superiority in the same way that bisexuality undermines dualistic thinking. For example, a male friend of mine who enjoys cross-dressing told me he once got stranded on the streets of San Francisco in drag late at night with no money. Being a woman out at night alone is dangerous; being a man dressed as a woman out at night alone is life-threatening.

Women's oppression is not special. We are one of many disempowered groups. To identify ourselves as special, and to isolate women's oppression from other oppressions diminishes our ability to work against society's view of itself as comprised of winners and losers. The statement that "excluding transsexuals is part and parcel of overcoming our own marginalization as women" astounds me. It brings to mind a picture of the entire community of non-traditional sexualities huddled in uneasy little groups, all either banging at their neighbors' doors, or frantically bolting and locking out an unwanted intruder. Instead of trying to exclude male-to-female transsexuals from SBWN by relegating them to a sort of "other-gendered" group with male socialization and female anatomy, I believe that it would be much more honest to simply acknowledge that even the Federal government has more imagination and tolerance on the question of gender-by-birth, since it does recognize and legitimize changes of sex. SBWN has no particular obligation to include transsexuals if the group is too uncomfortable with the idea, just as lesbian groups have no particular obligation to include us. (I find it particularly ironic that this same issue of *North Bi Northwest* included a long article by Robyn Ochs and Pam Ellis that argues for the inclusion of bisexuals and the word "bisexuality" in the Lesbian and Gay Studies Conference.) But it is embarrassing to me as a female-by-birth and a former SBWN member to imagine exclusivity rationalized in such an overtly hostile manner.

Yours,
Claudia Smelser
San Francisco

P.S. This issue brought up questions for me about my own gender identity. For myself, I think being either biological sex would be equally comfortable, or uncomfortable, depending how you look at it. Anyone else?

Dear North Bi Northwest Womyn,

I have been reading other people's copies of *North Bi Northwest* for several months now, and am quite impressed. So after reading the latest issue, I decided it was time for me to subscribe.

While I am not actively involved in SBWN, I have been involved in the Bisexual Women's Movement for over three years, so I am going to take the liberty of offering my opinion on what seems to be a difficult issue.

I am a strong supporter of the need to have womyn-only space, yet I feel that a ban on male-to-female transsexuals is wrong. If they are now living as womyn, and have gone through such drastic steps to do so, I feel that we should accept them

Additionally, whatever I may feel is right, not allowing transsexuals is not possible. Does SBWN plan to perform a genetic screening test on all of it's members? Transsexuals can often not be distinguished from women-born-women. Efforts to institute restrictions would foster an environment of mistrust and intrusiveness.

In any case, I wish the Network well, and look forward to the newsletter.

In sisterhood,
Rebecca Kaplan,
Cambridge, MA

Dear Editor,

I just finished talking to Ellen and part of our discussion has been a hot item with the membership-that of admitting those persons known or identified as transsexuals. While both 'varieties' exist, female-to-male and male-to-female, the more known is the latter. Your discussions have been hot and heavy and everyone has their opinion based on their knowledge of the subject, exposure to those persons (who are really no different than you are except that they are correcting a mistake nature made-she *can* be wrong, you know) and maybe even some biases.

I will not try to sway anyone one way

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PROMOTE
BISEXUALITY
QUEER NATION

"QUEER"

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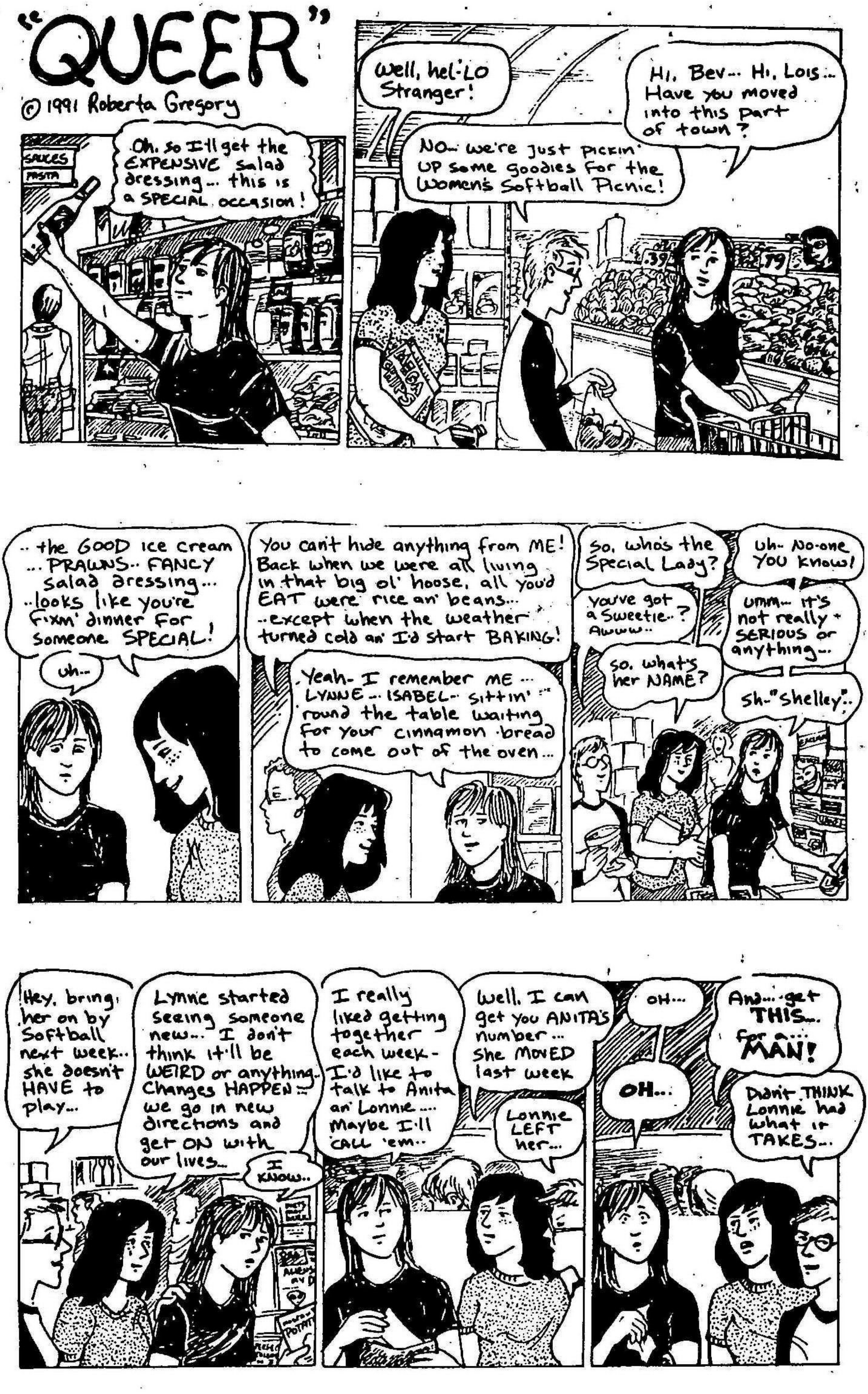
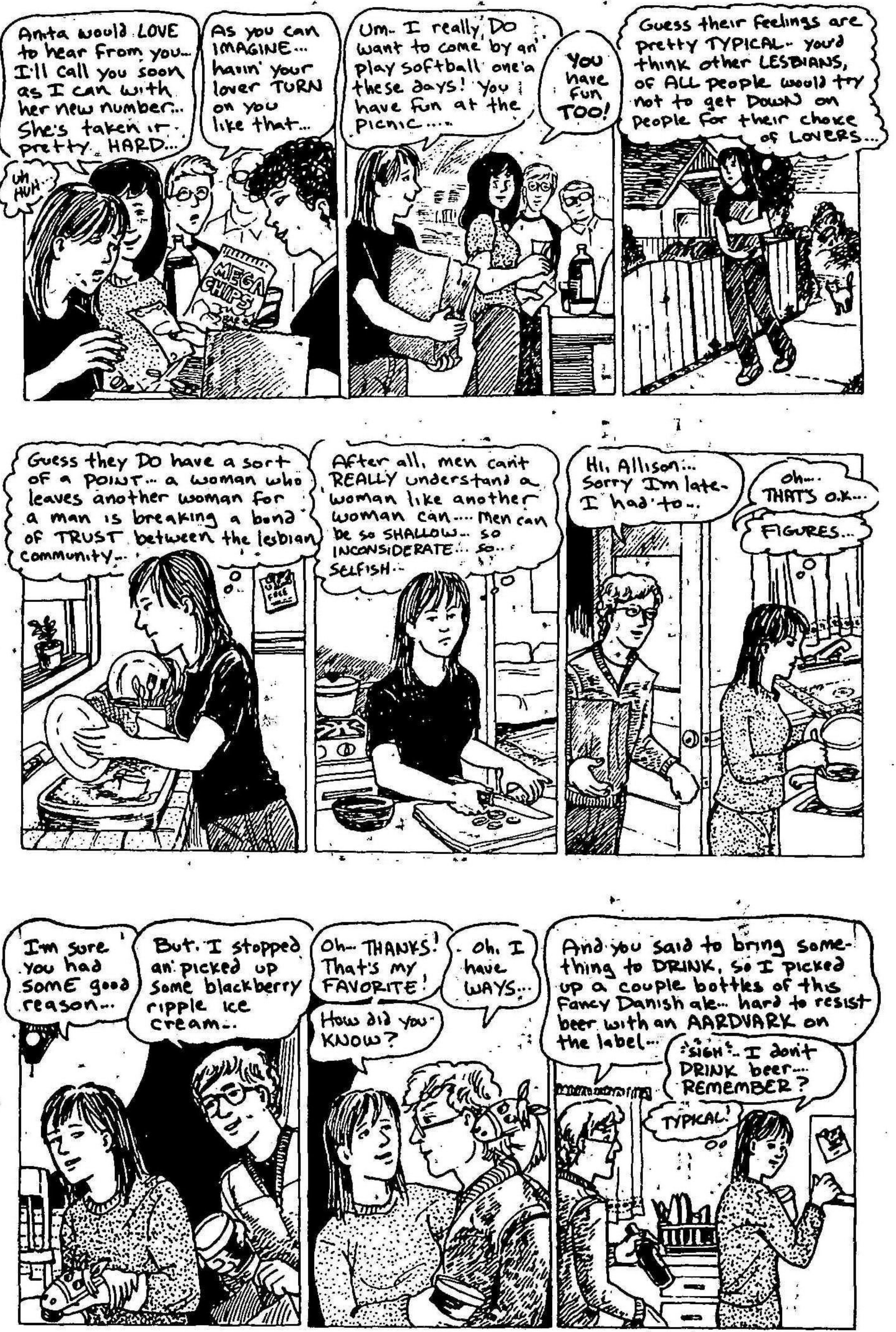
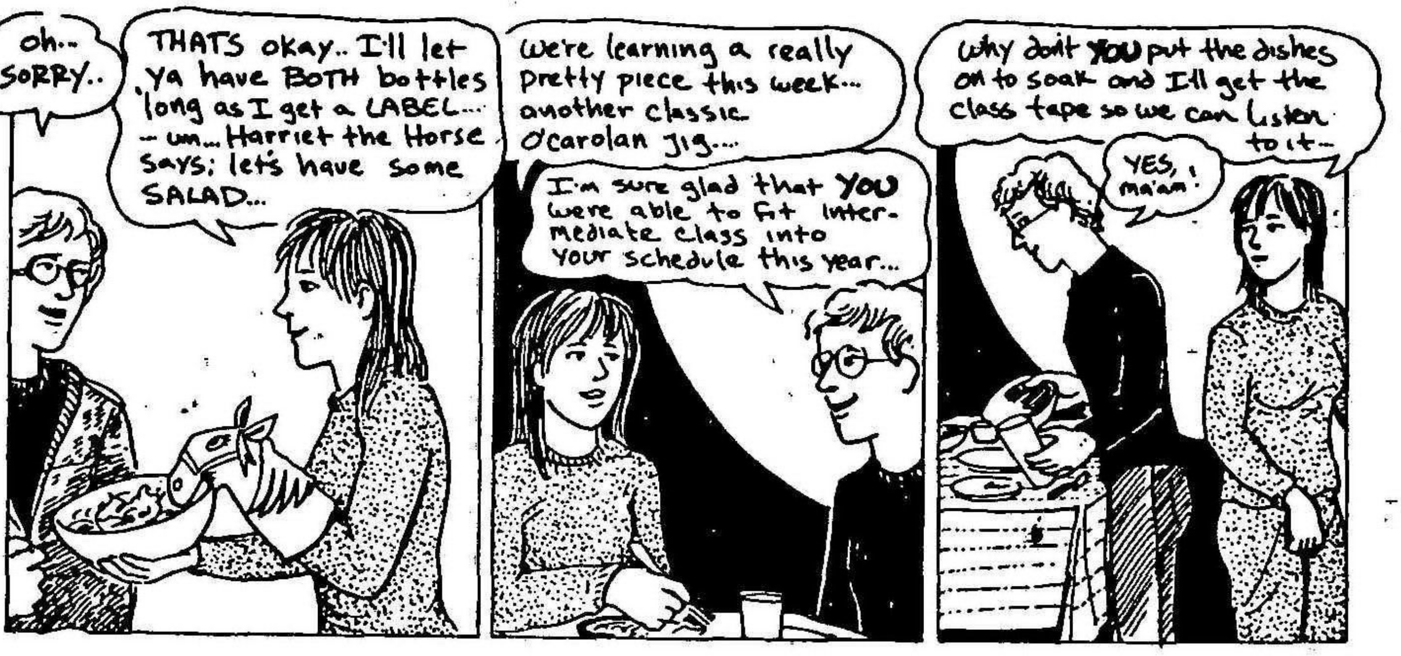
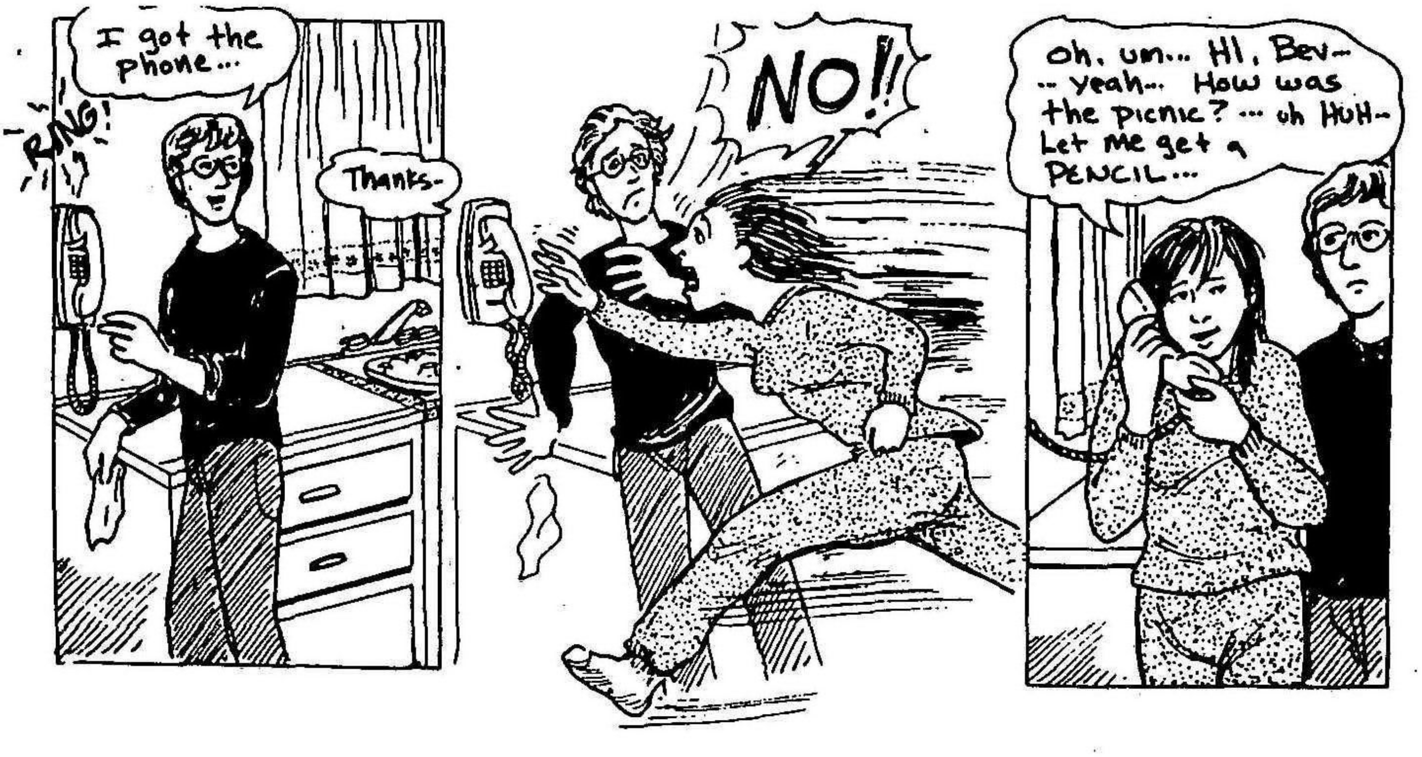
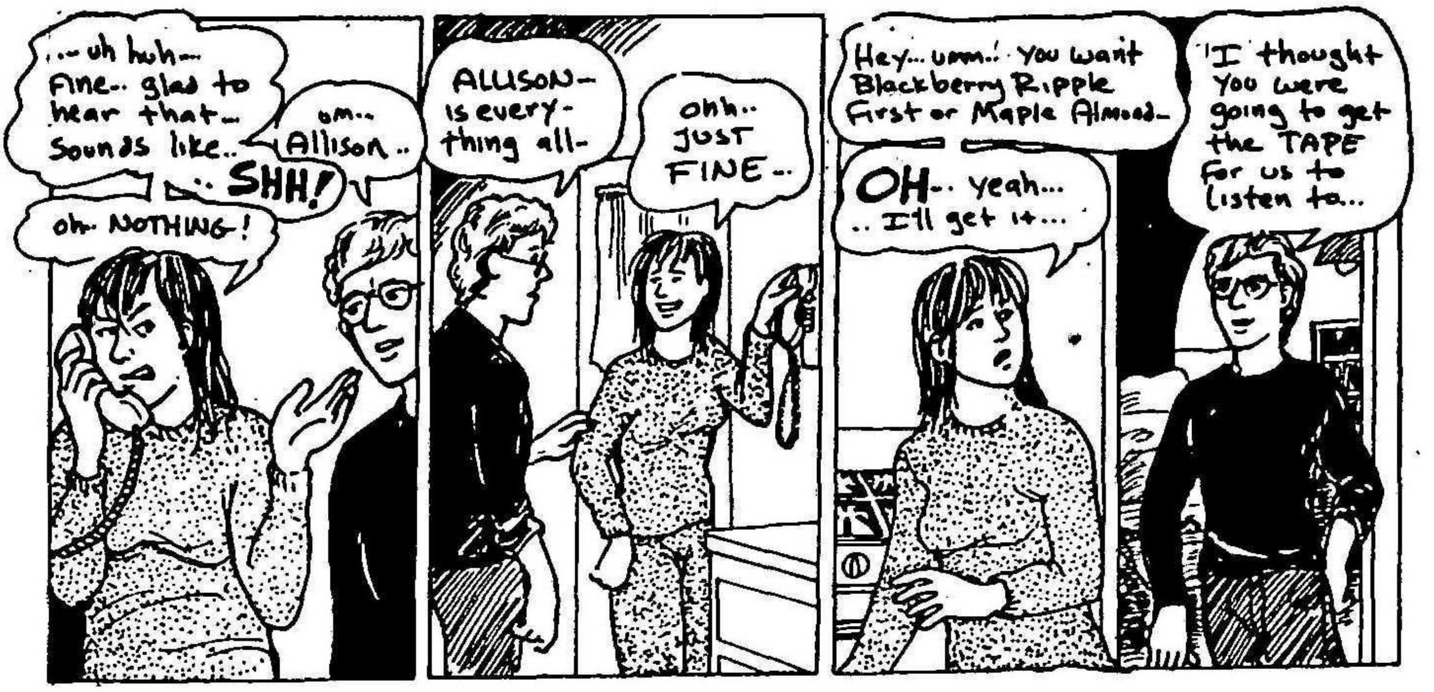
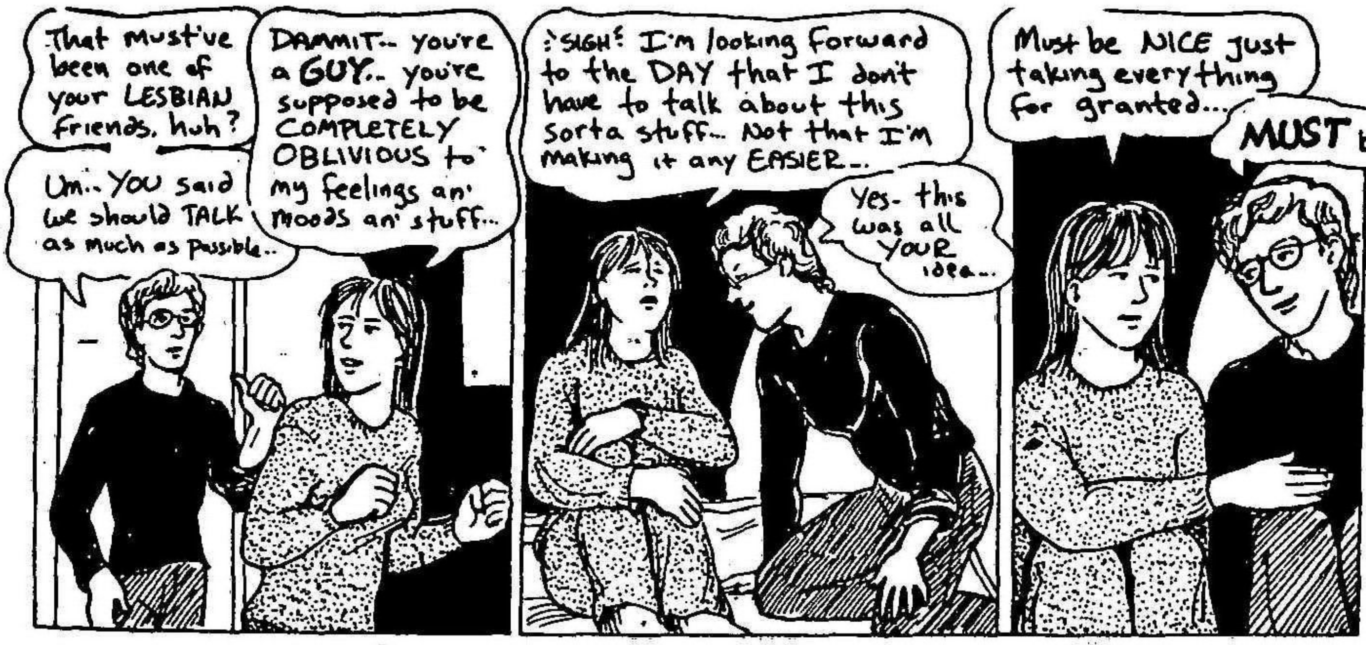

SAUCES
PASTA
Oh. so I'll get the EXPENSIVE salad dressing... this is a SPECIAL occasion!
Well, hel-LO Stranger!
Hi, Bev... Hi, Lois... Have you moved into this part of town?
NO... we're just pickin' up some goodies for the Women's Softball Picnic!
MEGA GRAINS
.39
.79
..the GOOD ice cream ...PRAWNS.. FANCY salad dressing... ..looks like you're fixin' dinner for someone SPECIAL!
uh..
You can't hide anything from ME! Back when we were all living in that big ol' hoose, all you'd EAT were rice an' beans... ..except when the weather turned cold an' I'd start BAKING!
Yeah- I remember ME... LYNNE... ISABEL... sittin' round the table waiting for your cinnamon bread to come out of the oven...
So, who's the Special Lady?
Uh.. No-one YOU know!
You've got a Sweetie..? Awww..
Umm... it's not really SERIOUS or anything...
So, what's her NAME?
Sh.."Shelley"..
Hey, bring her on by Softball next week.. she doesn't HAVE to play...
Lynne started seeing someone new... I don't think it'll be WEIRD or anything. Changes HAPPEN... we go in new directions and get ON with our lives...
I KNOW..
I really liked getting together each week- I'd like to talk to Anita an' Lonnie.... Maybe I'll CALL 'em..
Well, I can get you ANITA'S number... She MOVED last week
Lonnie LEFT her...
OH...
OH...
And... get THIS... for a... MAN!
Didn't THINK Lonnie had what it TAKES...

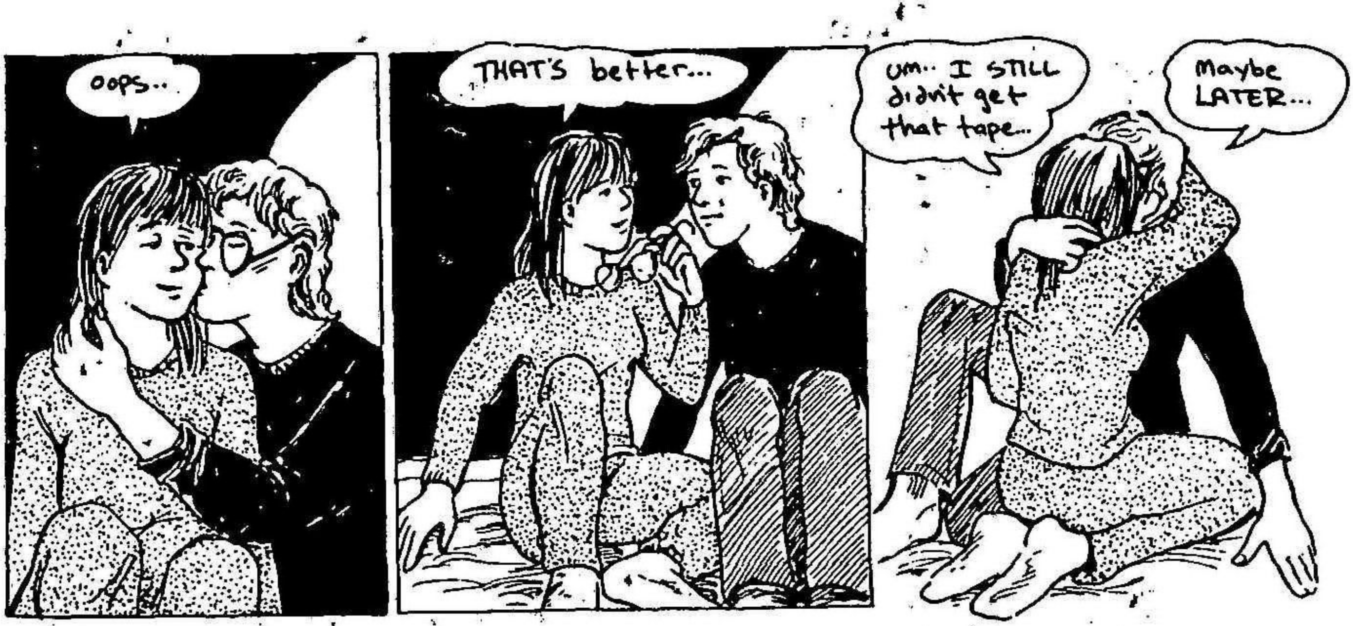

Anita would LOVE to hear from you... I'll call you soon as I can with her new number... She's taken it pretty HARD...
Uh HUH...
As you can IMAGINE... havin' your lover TURN on you like that...
MEGA CHIPS
Um.. I really DO want to come by an' play softball one'a these days! You have fun at the picnic.....
You have fun TOO!
Guess their feelings are pretty TYPICAL.. you'd think other LESBIANS, of ALL people would try not to get DOWN on people for their choice of LOVERS...
Guess they DO have a sort of a POINT... a woman who leaves another woman for a man is breaking a bond of TRUST between the lesbian community...
After all, men can't REALLY understand a woman like another woman can.... Men can be so SHALLOW... so INCONSIDERATE... so... SELFISH..
Hi, Allison... Sorry I'm late- I had to...
oh... THAT'S O.K...
FIGURES...
I'm sure you had SOME good reason...
But. I stopped an' picked up some blackberry ripple ice cream...
Oh.. THANKS! That's my FAVORITE!
How did you KNOW?
Oh, I have WAYS...
And you said to bring something to DRINK, so I picked up a couple bottles of this Fancy Danish ale... hard to resist beer with an AARDVARK on the label...
SIGH.. I don't DRINK beer.... REMEMBER?
TYPICAL!

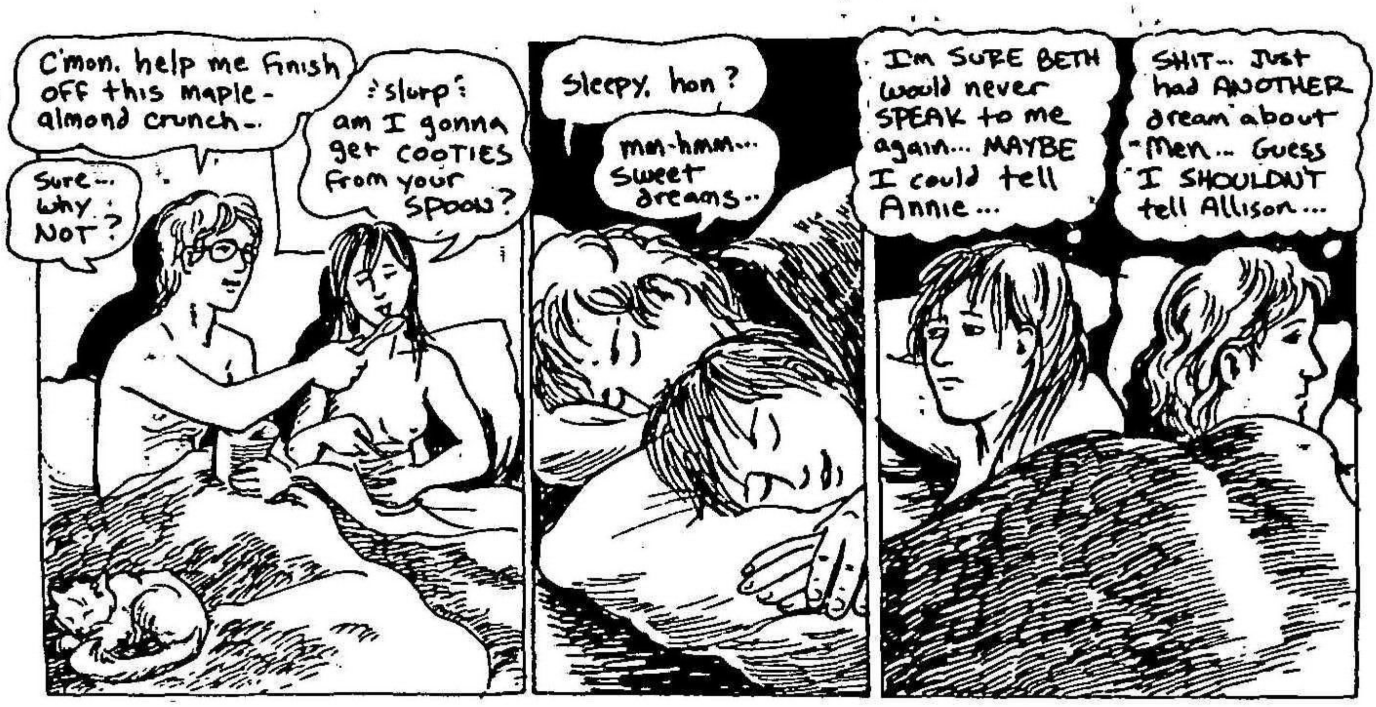

oh.. SORRY..
THATS okay.. I'll let ya have BOTH bottles long as I get a LABEL... -- um... Harriet the Horse says: let's have some SALAD...
We're learning a really pretty piece this week... another classic O'carolan jig....
I'm sure glad that YOU were able to fit intermediate class into your schedule this year...
Why don't YOU put the dishes on to soak and I'll get the class tape so we can listen to it--
YES, ma'am!


I got the phone...
RING!
Thanks-
NO!!
Oh, um... HI, Bev-- -- yeah... How was the picnic? ... oh HUH-- Let me get a PENCIL...


...-- uh huh... Fine-- glad to hear that... Sounds like..
um.. Allison..
SHH!
oh- NOTHING!
ALLISON-- is everything all-
ohh.. JUST FINE..
Hey... umm..! You want Blackberry Ripple first or Maple Almond-
OH.. yeah... .. I'll get it...
I thought you were going to get the TAPE for us to listen to...


That must've been one of your LESBIAN friends, huh?
Um.. YOU said we should TALK as much as possible..
DAMMIT.. you're a GUY.. you're supposed to be COMPLETELY OBLIVIOUS to my feelings an' moods an' stuff..
:SIGH: I'm looking forward to the DAY that I don't have to talk about this sorta stuff.. Not that I'M making it any EASIER..
Yes- this was all YOUR idea...
Must be NICE just taking everything for granted....
MUST be...


oops..
THAT'S better...
Um.. I STILL didn't get that tape..
Maybe LATER...


C'mon, help me finish off this maple-almond crunch..
Sure.. why NOT?
:slurp: am I gonna get COOTIES from your SPOON?
Sleepy, hon?
mm-hmm... sweet dreams..
I'M SURE BETH would never SPEAK to me again... MAYBE I could tell Annie...
SHIT.. Just had ANOTHER dream about men.. Guess I SHOULDN'T tell Allison...

Invisible Identities, or Another Jewish Bisexual Woman for Peace

Opinion by Genie Bud

**There are many times when I'm afraid to tell people I'm Jewish.
There are many times when I'm afraid to tell people I'm Bisexual.**

So I'm just a quiet little white girl doing her thing.

Mom still can't accept that I'll never have a husband (and she gave up on the Jewish husband years ago), or that I'll probably never have children (I won't be perpetuating the Jewish nation) or that I value intimate relationships with women equally or more highly than one with a man.

OY!

Being Jewish in Christian USA is like being invisible. As long as you keep your identity and holidays/celebrations/traditions to yourself no one will bother you. Hopefully. You never know when someone who assumes you're 'one of them' might say something about that cheap Jew, this shrewd Jew, the way Jews control everything, have all the money, or, what hurts the most, how the Jews are killing and oppressing the Palestinians.

That hurts the most because I thought the peace activist community was my refuge from the rest of our society at large. But why can certain 'leftists' separate themselves from actions of the American government, yet equate and synonymously use the word "Jews' when referring to the actions of the Israeli government? How can that community be a refuge if I'm not safe there? If I can't be proud to make my otherwise invisible Jewish heritage known to peace activist cohorts, and be embraced.

Being bisexual in homophobic USA is like being invisible. As long as I keep my attractions/lifestyle/relationships/anger to myself, no one will bother me. Yet I never know when someone who assumes I'm 'one of them' might say something about those smelly queers who have the nerve to live in their neighborhood, rape and misguide their children, or shove their sexuality in 'normal' people's faces (as if heterosexuality is not constantly shoved in our faces from the time we're out ofthe womb!).

What hurts the most is when I hear people saying that bi women are fence--sitters, traitors, confused or scared to be truly out. These comments come from the lesbian community which I thought could be my refuge from society at large. But how can it be a refuge if I'm not safe there? If I can't be proud to make my otherwise invisible bisexuality known to my lesbian sister, and be embraced.

There have been times in my life when I have denied to myself and others that I am Jewish. I don't have a Jewish name and there's nothing else to show.

There have been times in my life when I have denied to myself and to others that I was bisexual. I had sex with men, and my attractions to women were secret fantasies.

I don't want to bear that shame, silence and invisibility any longer! I'm going to make a button that says "I'M PROUD TO BE A JEWISH BISEXUAL WOMAN FOR PEACE" and wear it everyday/everywhere until bigotry and prejudice are extinct and I will be embraced by all. ❧

Major Hollywood figure comes out as Bi

David Geffen, millionaire record producer and recording industry mogul, owner over the years of Asylum, Island and Geffen records, came out as bisexual in the March issue of the magazine *Vanity Fair*.

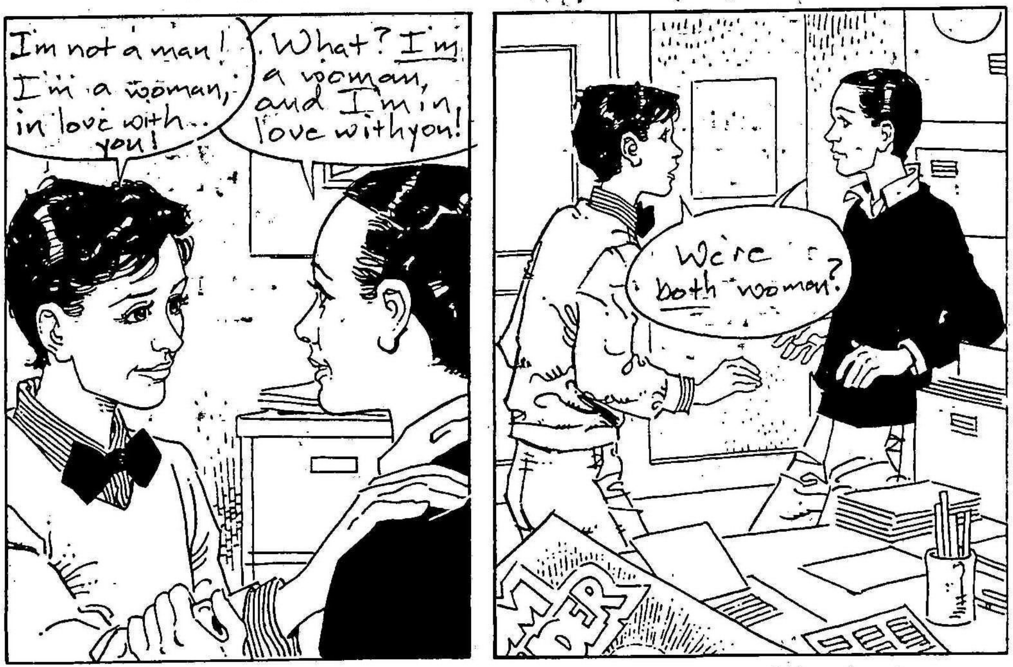
The article, by Paul Rosenfield, had this to say about Geffen's sexuality: "Geffen is the man who went from being 'in love with Cher to being in love with Marlo Thomas to being in love with a guy at Studio 54' according to Geffen's friend, restauranteur Peter Morton. That's a duality that Geffen recently commented on. 'I date men and I date women,' he said one afternoon in his New York apartment. 'What Woody Allen said was true. Say what you will about bisexuality, you have a 50 percent better chance of finding a date on Saturday night.'"

"Geffen is visibly and resolutely a single man, a solo act. Three or four nights a week he's home alone watching movies in his Malibu screening room. The private life he does have he feels should be just that. Geffen is not like some married producers in Hollywood who lead double lives, pretending to be straight; he shows up at dinner parties with whomever he's seeing at the time, whether a man or a woman. 'I have not kept any secrets,' Geffen says. 'There's not a person who doesn't know my story.'

"Referring to threats from certain quarters of the gay press that they would 'out' Geffen, he says. 'No one can threaten me with exposure of something I'm not hiding.' The fact is, sex is a non-issue and a non-problem." ❧

In Defense of Androgyny

Opinion ➻ *by Beth Reba Weise*


I'm not a man! I'm a woman, in love with you!
What? I'm a woman, and I'm in love with you!
We're both woman?

I'm hopelessly old-fashioned. I like androgyny. I like everyone looking like human beings. I like wearing comfortable clothes, full skirts down to my ankles to dance in when I'm folk dancing, pants and cotton shirts I have to iron the rest of the time. Wool sweaters. I grew up in Seattle, the REI look is bred in my bones.

I get uncomfortable with"roles." I don't want to play at roles, ever. I just want to be myself, and have others be themselves. Having someone go into a role around me feels too much like the differences in my alcoholic mother between when she was drinking and sober. I want all the cards on the table all of the time. Having someone else go into a role scares me, because suddenly I don't know who I'm dealing with, don't know what I'll have to do to shake them back into being themselves so I'll know who I'm talking to.

JoAnn Loulan, of *Lesbian Sex, Lesbian Passion* and her latest, *The Lesbian Erotic Dance, Butch/Femme and other Rhythms* fame, did an underhanded thing at the Out/Write Gay and Lesbian Writers Conference in San Francisco last month. She asked every woman in the audience to raise their hand if they'd ever either rated themselves or been rated on the butch/femme scale. All but three women out the hundred or so in the the room raised their hands.

"So," said Loulan triumphantly. "Clearly, butch/femme is a prime force in the lives of lesbians (and presumably us stray bisexuals) and we can't pretend it isn't!"

Well, I'm sorry, but it ain't. Yeah, we've all used the terms butch and femme. And probably 90% of us at some time in our life have sat in front of a mirror and tried to figure out if we had a pear-shaped, heart-shaped or the prized oval-shaped face. That doesn't mean that facial shape is a prime motivator in our sense of self.

What it all does mean is that we attach arbitrary gender suffixes to certain behaviors. Being powerful is male, being passive is female. Yeah, and being moody is orange. I don't believe that behavior is sex-based, and I don't accept that certain behaviors fall into connected groups. I am powerful and passive, strong and weak, nurturing and forceful, pretty and strong *all at the same time.* And I can wear any clothes I want to, and exhibit any character traits that suit me at the time. I am androgynous, which in itself is a foolish word, incorporating as it does the roots for male and female, as if there where only two ways of being, and as if the concepts of "masculine" and "feminine" (which I reject out of hand anyway) could encompass all behavior.

When it comes to sex, I still like basic touching, two people who like and trust each other feeling what their bodies can feel together. That's what it's about. The one time a lover talked me into wearing black lace underwear I felt so silly I lost all interest in sex. When a lover touches the back of my neck, or runs their tongue along the curve of my ear, then I feel sensual. That's something real that's going on between us, we're both present and a part of this thing we're doing together, this act of love.

When a lover once went into a role while we were making love, I went cold. Suddenly there weren't two of us there, but only me in myself and this person, who had become someone I didn't know. I wanted them to be there with me, not a construct, not a role. And I didn't know what to feel about this stranger I suddenly found myself naked and open to.

So I reject the very notions of butch and femme and androgyny. As a feminist (my primary identification) the whole notion of defining ourselves by anything sex based is dangerous. While certain attributes and traits may be often linked to a certain sex *in our culture,* I want to get beyond the idea that they should or would be.

I feel beautiful and desirable wearing swirling skirts to the tops of my shoes, or in black cotton pants and a button-down shirt, or in a t-shirt and jeans. Sometimes I feel like the new queer sensibility leaves no room for those of us who want to live a plain (in the Amish sense) and certainly vanilla life. It seems sometimes that the onus has swung away from a demand for strict adherance to a politically correct code of behavior to a sensibility that sees

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New Butch/Femme

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Feist called the "Radical Femme-Ists" demonstrates that contemporary femme dykes are redefining what it means to be femme in a way analogous to the way in which our feminist foremothers redefined what it means to be a woman. That is, such a thing has been in a downgraded position, but it doesn't have to be, if we can take it into our own hands to name and shape its experience.

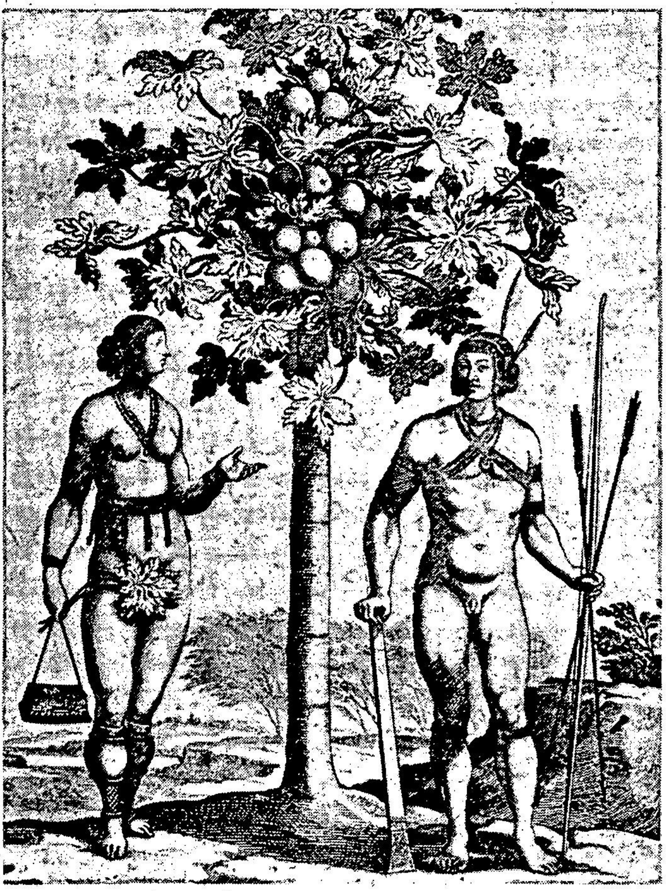
Nouvelle lesbians who wear heels and makeup to the women's bars are not necessarily buying into patriarchal expectations of what women who dress like that should act like. Very rarely, in fact, are they going to take any bullshit from men just because they are feminine. Queer femmes often affect styles that are seldom seen in traditional heterosexual circles. Many of them are very theatrical, making it very obvious that they are interested in role-playing, not role-living.

The butch has qualities and behaviors that used to be or still are considered appropriate only for men. Strength and self-determination, for instance, are usually more acceptable in someone with a masculine appearance. While Madonna has shown that femmes can be strong as well, a butch questions patriarchal expectations of women's behavior down to her very moves. Still, a butch dyke is still very much a woman. There is no mistaking her for a man. She sends a message to us to deal with what this new kind of woman may be.

As Joan Nestle points out, butch-femme is a conversation between women-loving women about erotic pride, responsibility, and affiliation. Heterosexual society may think it sees its own patterns reflected in butch-femme roles, but it cannot read the actual message, which was never directed at its eyes at all.

Butch-Femme Sex

Butch-femme is about a lot more than fashion, however. The terms are also used to describe differences in sexual attraction, sexual style and behavior, and even repertoire of sexual acts. For instance, a butch may be more visibly in control in the course of a sexual encounter than her femme partner, who may be guiding the flow in her own way by openly claiming both her desires and her desirability. Sometimes, to be a butch means a woman will focus on giving her partner orgasms while not being concerned with her own.



But these roles are none too strict. Butches can queerly have sex with other butches, and femmes with other femmes. A butch into S/M could be interested in finding a femme to dominate her.

Some see butch-femme as a holdover from pre-feminist times when lesbians were expected to adopt "male" and "female" roles so that they would know what to do with each other in bed (the heterosexual model being the only available one). This politically-correct view is limited in that it assumes that women in butch-femme roles are aping the gender constructions of the patriarchy. Butch and femme are more a guideline about what to anticipate in a sexual interaction than they are an absolute assurance of who will do what to whom. The PC view fails to imagine that women in butch-femme sex may be, not copying man-on-top heterosex, but getting something for themselves out of their roles, exploring radical ideas about their own sexuality and cultural sexual arrangements in general.

Butch-femme in bed is not so much a polarity (as my own stories illustrate), but rather a kind of menu of erotic options that can serve as seeds of fantasy and creativity. Every erotic meeting has its own unique flow. Whether it is a case of two personalities crossing paths briefly, or working out how they fit together into a longer story, the character of one partner brings out qualities in the other. This is the basis of what is meant by talk about roles. Although we do tend to draw on the games that we have learned from patriarchal culture (which are so obviously there for the picking), role-playing itself is not about mirroring those pre-determined characters.

Role-Playing: A Cultural Challenge

Feminist sex radicals who explore playing games with roles are just as frustrated as our more PC feminist sisters when we look at conventional heteropatriarchal sexuality and see what a limited version of the spectrum of sexuality is available to women and men under the constraints of the sex/gender system. What butch-femme (and other radical sex games like

New butch/femme

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S/M and genderfuck) mean to us is a challenge, not a buying-in to that system.

A lot of what role-playing in bed seems to be about is power. Power exists as a dynamic between people, not inherently good nor bad. What is bad, what we criticize in patriarchy, is the assumption that power flows only one way, and that power is about "winning" and "losing." The games sex radicals play are a way of learning that we can make power flow in all kinds of ways-thus challenging the cultural message that we are powerless. This forces us to understand that the way we were taught to be women, to make love to men, to make love to women, is not the only way. To find that the pre-set choices are not our choices inspires us to be creative and look to ourselves, to explore what our own identity and the way we interact with lovers really means to us.

It has probably been easier for gays and lesbians to explore alternative sexual styles than it has been for bisexuals, much less heterosexuals. I say this only for the following reason: we live in a culture of compulsory heterosexuality. Throughout our entire lives, we get messages of a limited number of ways to relate to members of the opposite sex. When we are in relationships with members of the same sex, messages from the dominant culture telling us what to do and how to act with them are either inappropriate or completely absent. In these cases, we can more freely map our own territory (to paraphrase Adrienne Rich). But when we meet up with the opposite sex, we may slip into the same old boy-girl expectations if we don't watch out.

I don't mean to say that our opposite-sex relationships are doomed to conventionality and uncreativity. Many men of all sexualities feel uncomfortable with their preordained social role and wish to change. Especially if our male lovers are bisexual, or sex radicals, themselves, they may be interested in challenging stereotypes along with us. However hopeful we may get about this, however, I still have the persistent fear that we are going to have to work a lot harder to change

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On racism and on anti-sexism

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primary, opening the way for a true dialogue with women and men oppressed by racism and class exploitation. Such a dialogue, in my view, will be a necessary prelude to the increased participation of women of color in feminist movements.

My basic point here is that addressing racism on an individual level and doing outreach to women of color on the basis of an already existing program and strategy will not succeed in attracting large numbers of women of color to SBWN, or to other feminist organizations. Instead, feminist groups must be willing to fundamentally alter their programs and strategies to address the experienced and expressed needs of women of color. If this means moving away from a primary or exclusive focus on gender, it will be an indication that such a focus does not reflect the interests of all women.

On the other hand, I do think that gender-focused organizations would be a necessary part of a larger movement with a broader and more liberatory ideology (which would, of course, *include* gender). The relative prioritization of gender versus race and class issues in terms of time and resources would be determined democratically by all members of the movement as a whole. As part of such a movement, gender-focused organizations should be able to attract the involvement of substantial numbers of women of color.

The other issue I want to address is that of anti-sexism and anti-heterosexism in relationships between women and men. I have been consistently frustrated with radical feminism in its refusal to examine the relationship between feminism and heterosexual relationships as anything but wholly negative. I must say that your publication has not been too much better than most of radical feminism in this respect. The open-minded approach seems to be that if women want to be involved with men, they should be free to do so, while the close-minded view condemns all heterosexual relationships. Nowhere in this debate, it seems, is there a recognition of the potential of heterosexual relationships to contribute positively to the liberation of women.

I am involved in a long-term and probably permanent monogamous domestic partnership with a man. I am bisexual (attracted to women and men), but barring the death of my partner or unforeseen circumstances, I expect never again to involve myself sexually or romantically with women.

My partner does scrub the toilet, mop the floor, and scrub the sink. He is anti-sexist. He is 'sensitive.' He is a wonderful person (though certainly not perfect by any stretch of the imagination). Our relationship is generally healthy and communicative and growing more so.

But my point is not only (or primarily) that our relationship is not anti-feminist. My point is that our relationship is effectively anti-sexist, and to a lesser degree, anti-heterosexist.

I believe that visible lesbian relationships pose a necessary, important, and effective challenge to sexism. But I also believe that visible refusals to conform to traditional gender roles made by female-male partners are no less necessary and important as a challenge to sexism. The contributions of lesbian relationships and anti-sexist heterosexual relationships to ending male dominance should be complementary.

My partner and I can challenge sexist gender roles in a different and (I believe) no less important way than can lesbian

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PROMOTE
BISEXUALITY
QUEER NATION

Coming out as a Lesbian and/or Bisexual in Recovery

by Laura Petracek, M. S. W.

"I think I'm a lesbian," I confided to my recovery journal one night; the only place I could put my trust. I was 19 years old, 11 months sober, and scared to death. Oh sure, in treatment they talked about sexuality briefly, but not about sexual feelings, or about "coming out." Even after I left treatment and attended 12-step meetings, people talked about their boyfriends, girlfriends, husbands or wives, but *no one* talked about having sexual feelings for someone of the same sex. *No one!*

And now it's 15 years later and there are women's AA meetings, and lesbian AA meetings as well as other 12-step groups for women only and for lesbians. But overall, sexuality *per se* is rarely talked about openly in recovery circles, yet women fill my office, session after session, exploring their sexual feelings, experiencing confusion one moment, elation the next. They are scared and often alone. Constantly, when I work with women in my office, they say "Nobody else feels this way," and I'll say "Yes they do."

Usually women who are getting sober have never had sex without some sort of chemical. While using, your body is anesthetized, so you can't tune in very well; you don't feel what is going on. The body is falsely stimulated, so a woman is not experiencing her own body. So, when you sober up and cleanse your body of all those toxins, sexual feeling-along with feelings in general-start coming to the surface. You may have sexual feelings for men, or you may experience sexual feelings for women.

I thought coming out as a lesbian was hard, but it was harder coming out as someone who isn't exclusively a lesbian, *much* harder. I doubt that any other time in my sobriety had been more emotionally stressful. I let other people's judgments and my own throw me into an identity crisis. I was threatened with the possible loss of love and support from my family of choice. When I surfaced from my long, grueling self-interrogation, I came to believe that sexuality in recovery is fluid more than fixed. As I enter my 15th year of recovery, I don't believe my life fits any easier into boxes. I do believe that sexuality is a very complex issue. Acceptance of one's sexuality is a very complex issue. Acceptance of one's sexuality is not a one-step process. Before we achieve acceptance, we go toward it in five stages as defined by Kubler-Ross: denial, anger, negotiation, sadness, and finally acceptance. Our sexual behavior may vacillate. Others may not understand us. We may neither understand ourselves nor our own behavior while we're exploring who we are as sexual beings. Eventually, however, the confusions will lift and there will be a stage of acceptance.

Why tell all these stories about my sexuality and the process of coming out? Because I'm convinced that if I feel something, probably another woman in recovery does too. The act of telling the truth carries with it the very real possibility of communion and being at peace with oneself. Coming out is a process of choosing an identity before it gets chosen for you. Choicemaking is exercising our freedom. And I think that is what recovery is all about-the freedom to discover and be who we are.

Reprinted from Journey, *January 1991.*

Gay couple Bequeaths Scholarship for Homosexual Students

A San Francisco gay couple who died from AIDS have bequeathed a $200,000 scholarship fund to gay and lesbian students at Stanford, San Francisco State University and the University of California at Berkeley.

The fund is named after Thomas Markowski, who died in 1987 at age 29, and James Leach, who was 32 at the time of his death in 1989. Both men were successful computer analysts and real estate investors. The scholarship is a way for the men to give something to the community--the Bay Area--that had given them the freedom to live openly as gay, according to Bill Brockett, executor of the couples' estate. Because the fund is private, it is likely to be protected from potential charges of discrimination against heterosexuals.

The foundation stipulates that applicants must be self-identified as gay or lesbian and exhibit academic potential and financial need. Only juniors, seniors and graduate students who have a minimum grade point average of 2.5 can qualify, according to Ron Barr, director of development at San Francisco State University.

Whether the scholarship recipients will include bisexuals has not yet been determined, added Barr.

Androgyny

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all of us who don't really want to do anything when we make love but make love as hopelessly square and about as sensual as pencils.

Well, I have wonderful, expansive sex and I am frequently ecstatic about the fact that feminism came just in time to free me from growing up with stupid sex roles branded in my brain. I'm glad that when we were kids weplayed all make-believe games with no restriction on who was a boy or a girl, a cowboy or an indian, human or alien. We didn't think it strange that we could switch back and forth at will, fluent in all modes of expression. Folks can do whatever they wish to, however they wish. I'm sticking to my turtlenecks and cords, except when I don't want to. Here's to more fluency and more silliness for all of us.

Letters

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or the other since that would take much more time and space than available here. Once you have decided yes (if you decide they aren't fit to be with you, the matter is moot anyway), one of the next questions is the acceptance of pre or post-op. Obviously post-op girls are girls and by all reason, should have full acceptance. Many people have the idea that once a persons is a TS, they're TS for the rest of their life. I am post-op and am as much a female as any other female except I cannot have children. I don't know about the rest of you girls but my driver's license, birth certificate and passport all say 'female' and I sit to pee. I have yet to see any issued to anyone that says 'TS'. For that matter I have never heard of that sex.

Another item is that by definition transsexual means changing sex. Once a TS is changed, they are the other sex and as much a male or female as any other with very few differences. To everyone I know and meet in the world now and in the future, I am a woman named Nan. My history is not material nor is it anyone's business but my own. Personal opinion here, but should you decide to admit a woman like me (who was TS) and make membership conditional on admission of having been TS, I will refuse to join. To take this point to an extreme and be fair to all, make it a condition that every woman has to admit they once wore diapers (I think we all did when we were babies)- this is Jane, a woman who once wore diapers. Sounds rather foolish. The whole matter sounds like it has gone to the point of being foolish but that the matter is quite serious cannot be denied. Now I'll get off my soapbox. My talk with Ellen was germane to the idea that I am *bi* and while I have my own views, I definitely would like to get into a group in which I could learn and find myself. I am not ashamed to be *bi*. I just want to get another view of me.

Thanks for reading this.
Nan (a pseudonym)

On Racism and on anti-sexism

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partners. For example, I pay the bill when we go out to eat. I pump the gas at the gas station. We share the housework equally. Et cetera. Two women can challenge sexist gender roles, but not in the same way.

We also try to challenge heterosexism by referring to each other in non-sexual orientation-specific terms (as 'partners'), by verbally objecting to homophobic remarks, and by talking about lesbian, gay and bisexual people in positive terms. I publicly identify myself as bisexual. It is crucially important, if we are to end marginalization and discrimination, that members of the dominant group show solidarity with those who are marginalized.

Of course there is much more that we, and other people involved in heterosexual relationships, can do to challenge sexism and heterosexism by our example. But before this will happen there needs to be a recognition among feminists that there is positive anti-sexist potential in heterosexual relationships. The many women who won't - for whatever reason - become lesbians should be encouraged to see their relationships with men as potentially feminist and to work to turn that potential into reality. Condemning heterosexual relationships only drives many women away from feminism, without doing anything in itself to end sexism.

My partner isn't the only decent man around. I think that many, though by no means all, men are potentially sensitive, aware, and willing to oppose sexism in their relationships and in society. Feminists should provide direction, leadership, and encouragement toward anti-sexist and anti-heterosexist heterosexual relationships. Much discussion and debate is needed around the question of how, and what kind of, heterosexual relationships can effectively challenge sexism and heterosexism. But this will remain impossible while most feminists take a negative, or at best a neutral, view of the potential of heterosexual relationships to contribute to the liberation of women and lesbian, gay and bisexual peoples.

(1) Women's Association of El Salvador, 'Reflections of Salvadoran Women,' A Dream Compels Us: Voices of Salvadoran Women, *New Americas Press, ed. South End Press, 1989) p. 82.*

New Butch/Femme

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the sexual space we share with men than to create our own ever-changing space with women.

Each new sexual encounter can send me spinning into a frenzy of questioning my own self-identification and the role of sexuality in the larger picture of my life. Am I butchy-femme, femmy-butch, androgynous, all or none of the above? Am I more dominant or more submissive, more masculine or more feminine, depending on the gender of my partner? Do the men and the women I am attracted to fall into patterns of "types?" How much do I use my politics/theory to inform my sexuality, and how much do the ways I like to get off influence my politic/theory? Unfortunately, I'm never sure if I have anything more than just the beginnings of answers to these questions. Fortunately, I know how to find out-continue being both a sexual and a thinking person!

Suggested Readings on Butch/Femme:

Ann Bannon, *Women in the Shadows; Journey to a Woman; Odd Girl Out; Beebo Brinker; I am a Woman* (1950-60's pulp fiction, available through the Naiad Press).

Amber Hollibaugh and Cherie Moraga, "What We're Rollin' Around in Bed With: Sexual Silences in Feminism," *Powers of Desire: The Politics of Sexuality*, edited by Ann Snitow, et al.

Audre Lorde, *Zami: A New Spelling of My Name*

Joan Nestle, *A Restricted Country*, Firebrand Press, also "The Femme Question," *Pleasure and Danger: Exploring Female Sexuality*, edited by Carole S. Vance.

Samois, *Coming To Power: Writings and Graphics on Lesbian S/M.*

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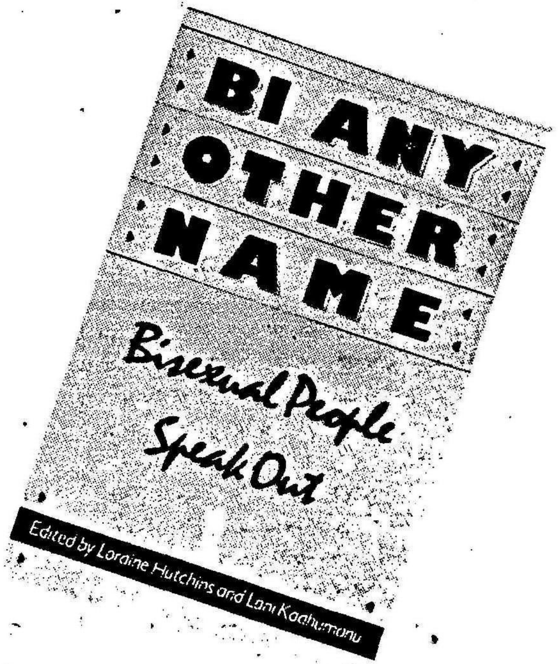

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